

The Young Prince of the Ruala, Amir Fuaz

dabbed the scratch on my forehead and rubbed four 683
drops of blood on his own forehead between his black 572
eyebrows—the old Bedouin "*Nur-ed-Dam*", the "Light
of Blood."

In this unusual, dramatic fashion I became, by the
will of Allah, the blood-brother of Amir Fuaz.

Our friendship was soon to receive baptism by fire. 572
A band of Ruala, two hundred and sixty-eight warriors, 721
led by Rasheyd-ibn-Whafa, set out on a *ghazu* (raid)
into the Hamad and the Wudian region, against the
Shammar Bedouins, and I accompanied them. We rode
twelve hours the first day. In camp that night we were
overhauling our riding-gear, water-skins, and so forth,
when to our amazement we discovered, curled up in one
of the goat-hair camel saddlebags—huge receptacles [415]●
made of goat skins—little Amir Fuaz, sound asleep.

Not by the slightest sound or sign had he betrayed to
us during the long and hard day's ride that we were
carrying a stowaway. Our leader, Rasheyd (of the
Muraf Ruala), wanted the boy taken home on the mor-
row by a camel-rider, but Fuaz pleaded so earnestly that
the heart of the old freebooter was softened. He merely
sent a mounted messenger to Misha'il's camp to let her
know that her son was with us.

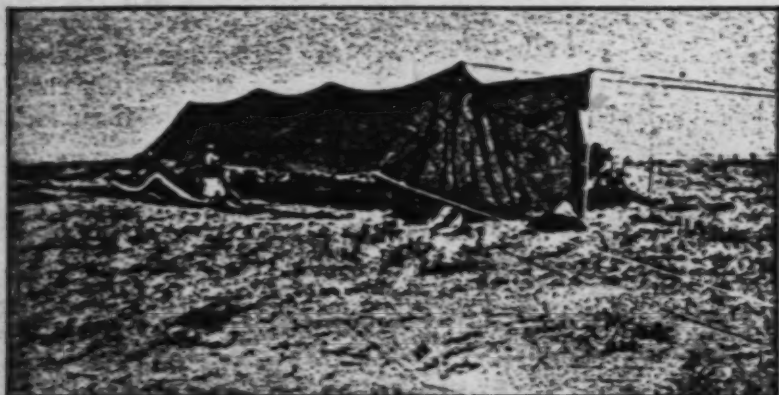
We were gone on this great *ghazu* almost two months. 576
When we returned, worn out, having suffered serious 721
losses, yet victorious, Amir Fuaz took four of the booty-
camels, splendid fawn-coloured beasts, into the camp,
and made them kneel before the tent of his blind mother.
Misha'il, still a young woman, enquired pleasantly who
was the stranger seeking her hospitality. Custom for-

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against the back wall. The sacks are either black, made of goat's hair, *haras*, or gray, made of wool and camel's hair, *'edel*, and there are also colored ones woven by the Rwala women and known as *raffârijje*.

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FIG. 2—Pitching a tent: attaching the rear wall.

The spindle, *merzel*, is shaped like a four-pointed star measuring nine centimeters in diameter and provided with an opening in the center. From this there projects the end of a pole, *'ad*, 35 centimeters long, in which a small iron hook, *sundru*, is passed. The woman who spins takes the camel's hair or sheep's wool under her right armpit, while with her left hand she twists a thread about thirty centimeters long, ties it to the lower part of the spindle pole, and thrusts in under the hook. Then she raises her left knee and, placing the lower end of the pole upon it, twirls the spindle on her knee with the palm of her left hand, while with the fingers of her right hand she winds the thread. This, running through the hook, is now twined around the whirling pole, which once again has been allowed to hang freely. If the movement of the spindle gives out, it is set whirling again in the same manner. The women do their spinning while riding on camels and also while marching on foot. They keep the wool or camel's hair either in their laps or in their bosoms. If they wish to have a stronger thread, they weave two or three prepared threads together on the spindle.

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Fabrics are woven on a loom, *safu*, the names of the dif- 000

Fabrics are woven on a loom, *naṭw*, the names of the different parts of which as shown

in Fig. 10 are: a, *rās an-naṭw*; b, *sida*; c, *ḥaṣa*; d, *nira*; e, *ʿūd an-nira*; f, *minṣāz*; g, *ʿāḥba* (or *leḥama*); k, *minṣa*; h, *ḥatwa*; j, *kā'a*; l, *ṣiqa*.

The best silk kerchiefs and garments are kept in a small box, *ṣandūk*, which has a thin lining of tin.

By the side wall are placed the litters, either *ḡetab* or *kenn*, and the saddle bags with brightly colored trappings and long tassels, *mezwede*.

The *kenn* (pl., *knene*) litters (Figs. 11, 12, 13) resemble rectangular cages, narrower at the bottom, and are made of wooden poles. The main poles forming the frame are called *ḡajān* (Fig. 11, c), the four cross poles joining the main poles are called *mibtāḥ* (b), and the vertical pole which strengthens the two back cross poles in the middle and terminates in a wooden knob is called *rwē'i* (a). The *kenn* is fastened to the saddle known as *bedd* (or *wiṣr*) (d).

The *ḡetab* litters (Figs. 14, 15, 16, 17, 18) are decorated in the most splendid manner. On the back of the camel is placed a saddle known as *wiṣr*, reinforced with cushions, *baḥda*. Upon these rest two pairs of wooden ribs, *ḡlāf* (Fig. 14, f), each terminating in a cone, *rwē'i* (a, g). Two pairs of flexible poles, *ʿaṣfūr* (d) and *ḥa'ade* (g), each more than 5.5 meters long,



FIG. 10—A loom, *naṭw*.

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are supported on these ribs and are fastened to the cones by stakes, *hoṣra* (e). The poles are joined by cross pieces, *ḡamb* (h) and *sāmūk* (l), and arched so that they form two pairs of wings, *ḡenāḥ* (n). These wings are drawn together in the middle on the top by means of wooden stakes, *lebad* (k) and *ḡani* (m). In the middle of the whole structure between the wings a leather seat, *soffa* (c), like a deep bowl is stitched to poles called *mibtāḥ* (b). Of the poles which make the wings the upper parts and the outside ends of the lower parts have leather or linen twisted round them. The remainder of the lower parts, as well as the outer part of the two cones, are gaudily decorated with tiny shells. Here on a dark background there are small squares with red edges, and in the middle a blue rose with red leaves made of shells. Between the squares there are small white stars also made of shells. From the lower part of each of the poles marking the wings there is suspended a dark-red strip of cloth, *ḡwāt* (o), about twenty centimeters broad and provided with tassels at either end which hang right down to the neck and tail of the camel. Red cloths or ribbons are also fastened to the upper parts of the wings. The *ḡetab* is placed on the saddle with the pillow known as *bedd* and is secured by means of straps under the breast, *ḡakab*, the stomach, *bḡān*, and tail, *ḡaṣar*.

The appearance of a number of these litters during a march is impressive. If they are seen in the distance on a pink sand drift surrounded by a blue, transparent atmospheric haze, they resemble huge butterflies swaying freely to and fro in the air. In the almost entirely flat, grayish-white desert of al-Hamād, a grayish-white camel bearing the *ḡetab* and covered with various gaudy decorations fades from sight, while the magnificent litters project above the horizon and glide along as if upon bright and regularly rising waves.

In addition to this the women's compartment contains wooden and copper utensils. The following are made of wood: a large wooden mortar for crushing grain, *mikhbāḥ*, with a wooden pestle, *amūd*; a *marrāṣa*, or small trough with an outlet, *ṣe'ebā*, and a handle; a *ḡadaḥ*, or circular wooden jar; a *daḡḡijje*, or circular dish; a *ḡadajḡa*, or small plate from Mecca, *meḡḡḡijje*; a *ḡarwa*, or large dish which can contain enough food for ten persons; a *'elbe*, or circular vessel for the leavening of dough; a *muḡmar*, or vessel measuring sixty centimeters in diameter and twenty in height, for the

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415 kneading of dough; a *miswât*, or large spoon for the mixing of foods; a *mefâbe*, or deep vessel provided with an outlet, from which one may drink and for use in measuring, *ôl*, butter.

The following vessels are of copper: *fidr*, a large kettle with two rings by which it is carried and holding 80 liters;

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fâse, the same as a *fidr* except that it holds only 20 liters; *fadjse* (sic!), which holds 8 liters; *rallâje*, a small plate with a handle for the warming of butter; *sahale*, a dish 20 centimeters in depth and 42 centimeters in width; *sahe*n (or *saħn*), a large shallow pan for eating from (Fig. 29); a kettle always rests on three stones, *hasôddi*.

The women also make various vessels of hide. They rub half the hide of a camel, *saħha*, with salt, *tamlehha*, and dough prepared from wheat or barley flour, *tatmorha*. They then leave it for five to seven days rolled up in a shady place. Afterwards they scrape away the remains of the flesh and all the hair and, after stretching the hide, they lay it in a tanning mixture made of *arja* or *nefib* roots. The former is collected by the women themselves, but the latter is bought. Finally they rub the prepared hide thoroughly with the marrow of camel's bones or with camel's fat, *widak*, and from it they cut out and stitch, *teħarrezha*, water bags, *rdwijs* (pl., *rdwijs*).

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FIGS. 31, 32—Kama Utters.

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These bags resemble large knapsacks. In the two upper corners are stitched firm leather loops, *ħruba*, midway between which is an opening about 20 centimeters in diameter, *famw*, through which the *rdwijs* is filled. When the bag has been filled, the hide is stretched over this opening and tied up. At the right lower corner there is left an outlet about two centimeters in diameter, around which is a stout piece of hide, *enla*. This outlet is stopped with a wooden peg, *id*, and tied round with a thin string of camel's hair. Through the

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loops, *ħraba*, are drawn coarse ropes, 'osob, by which two *ruđj* are always tied to the camel's saddle, *mešāme*. A water bag of this kind will hold as much as 120 liters. Smaller water bags are known as *ħrab*. A *ħirbe kwejtijje* is made of oxhide and holds about 80 liters; a *ħirbe bardādijje* is made of a

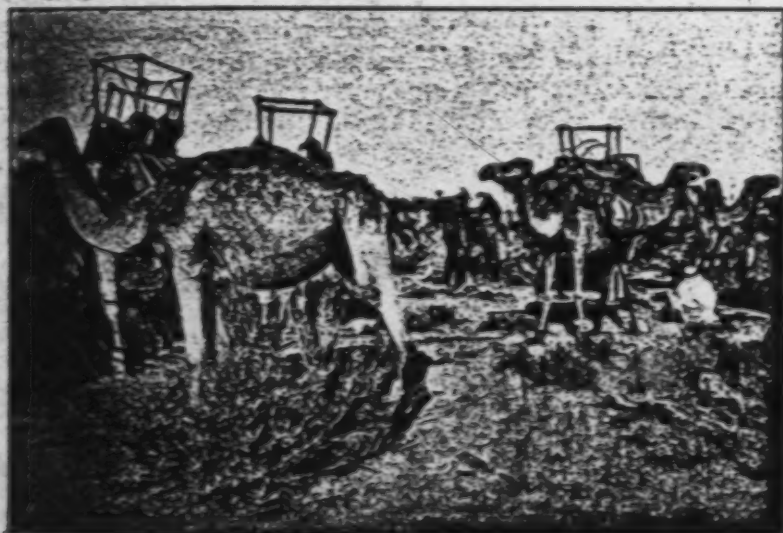


FIG. 13—Fenn littera.

large goatskin and holds 60 liters; a *ħirbe šamijje*, made at Damascus for the use of pilgrims, is likewise made of goatskin and holds 50 liters, while a *ħirbe neđdijje* (Fig. 19) of goatskin holds 40 liters. Smaller than the *ħirbe* is the *šūd*, which will hold 20 liters of water and is carried by a single camel rider.

The *sewāl* is a leather sack for sour milk. The *šukwa* is a small sack in which the herdsman keeps milk. The *gar/* or *anħw* is a leather bag holding about 15 liters, in which dates or butter are kept. The 'ekks' is a smaller bag which will hold 5 to 7 liters of butter.

The women also make buckets, *dešw* (pl., *dli*), of hide. [281]
A bucket for 2 to 3 liters is called *ħalaq*; a *šifra* contains 10 to 15 liters, and a *dešw al-šebir* 20 to 30 liters of water, so that two men are needed to draw it up.

The water trough, *ħawy* (pl., *ħiđas*) (Figs. 20, 21, 22) 415
also made by the women, consists of a leather bowl, *ħawva*, 417

415 (Fig. 21, c), about 70 centimeters deep and 90 centimeters in
 417 diameter, the edges of which are sewn to a wooden pole bent
 into a circle. Three other poles curved in the form of semi-
 circles and with their ends tied to the wooden circle, *hanijje*
 (pl., *hanāja*), surround the leather bowl, while three or four
 forked poles, *šarūr* (pl., *šwārīr*), 90 centimeters high, support
 the circle and hold the trough above the ground. The water
 is poured from a leather bucket, *delw* (Fig. 23). This is a
 small receptacle about 40 centimeters in diameter and 30 to
 50 centimeters in depth. It is sewn to a circular wooden frame
 to which, by means of straps, *wāime* (pl., *wadm*) (Fig. 23, b),
 are fastened two wooden crosspieces, *arḳa* (pl., *arāzi*) (a). At
 the point where they cross a small rope, *rša* (c), is attached to
 them, and by means of this rope the bucket is lowered into
 the well.

364 By the fireplace in the women's compartment there lies
 252 a *sāḡ*, or convex sheet of iron, 60 centimeters in diameter,
 upon which the bread is baked. From the main pole there
 hangs a large straw hutch, *minsāf*, upon which the kneaded
 bread is placed.

USE AND TRANSPORTATION OF TENTS

484 During long marches in the summer season the tents are
 342 not pitched. The adults lie down beneath the open sky, and
 a small tent, *ḡuzz* (Fig. 24), for the children only, is sometimes
 set up. This tent has a single pole about 1.2 meters high and
 measures about 4 meters long and 2 meters broad. A *ḡuzz*
 tent also has to satisfy the poorest inhabitants of the camp,
 who do not belong to the Rwala.

A tent with no main pole, but resting on four corner
 poles so that from the front only two poles of equal height
 are to be seen, is called a *ḡarbūš*. It is 4 to 6 meters long,
 2 meters high, and 2.5 to 3 meters broad.

The usual tent has at least one main pole and is called
kaṭba. It is 12 meters long, over 2 meters high, and 3.5 meters
 broad. A tent with two main poles is called *bejt karnēn*, or
mdawbel; one with three poles is called *metawlet*; with four,
mrawba; with five, *mḡawmas*; with seven, *sab'a waṣaf*.

If the chief does not intend to remain in the camping
 place more than two or three nights, he does not pitch a

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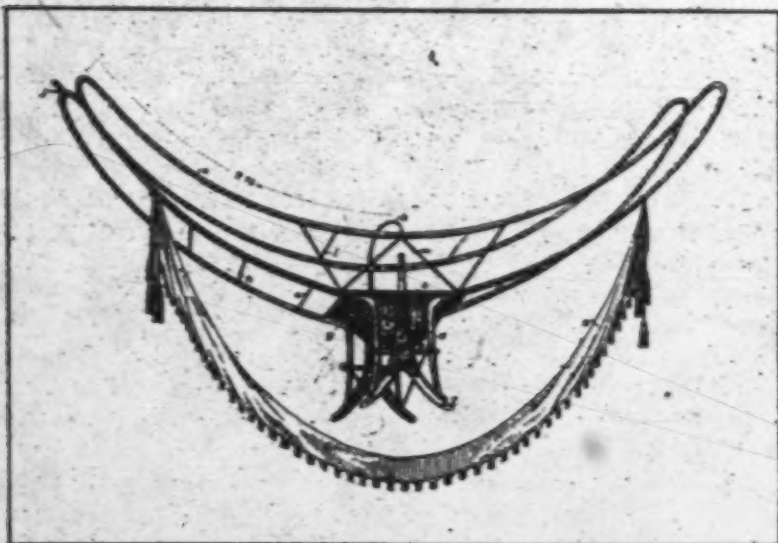


FIG. 14



FIG. 15

FIGS. 14, 15—Zetab litters.

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FIG. 16



FIG. 17

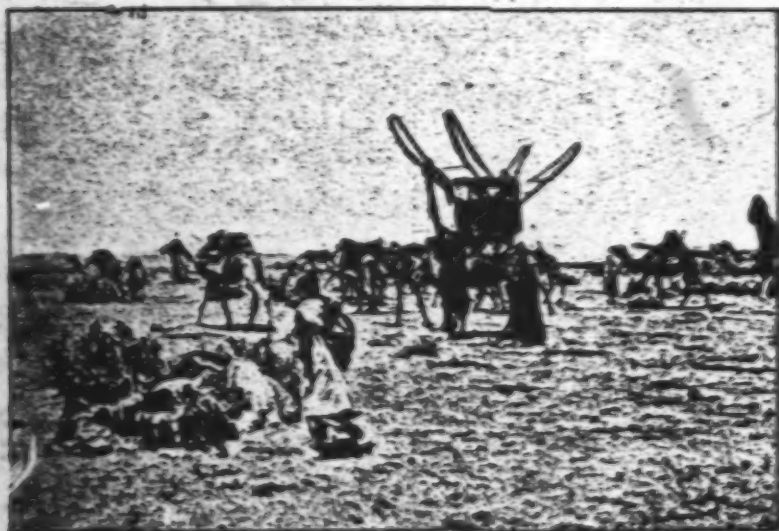
FIGS. 16, 17—Zetab litters.

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kinsfolk. The remainder assemble together likewise according to kinship. The camping place is called *manzel*. The chief leaves the camping place last, rides ahead of all the others, and is the first in the new camping place. The herds are brought

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FIG. 13—*Zetab* litter.

to a standstill, and the herdsmen are told to let the camels have their evening pasture, *ma'uslaw*.

The Rwala do not pitch camps in the shape of an ellipse as do some other tribes. Each one may pitch his tent where he likes, for his tribe is strong and can withstand any enemy. A camp with less than ten tents is called *ferif*, one with more than ten but less than thirty tents, *nefe*, and one with more than thirty, *nezel*.

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Before changing camps the chief sends out one or two men, usually of the *Šejb* tribe, to inspect the pastures and watering places in the region where he would like to encamp. The phrase is: "He has sent some one of his men to inspect the region, *ħallaħ lek ħallāħen min rilmak*."

If there is an abundance of rain, the Rwala are fond of encamping in definite areas during the various seasons. The best winter pastures, *maħta* (pl. *maħtti*), are found in the environs of al-Ĥār. of the Habra 'Anka, as well as of 'Iāha. If

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22/ someone asks the Rwala: "Where did you graze this winter? *wên šattejtu has-sene*," he regularly receives the answer: "Our winter pasture was in al-Ĥôr, *maštāna bel-ĥôr*." In the spring they prefer most of all to graze, *marba'* (plural, *marābi'*), in

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FIG. 19—*Zirbe nejdijje*, goatskin water container.

al-Ġûba and on the northern border of the Nefûd, *rabba'na bū-ġûba*. In the region of al-Bijāz between al-Ġûba, Tell 'Amûd, and the volcanic territory they find their pastures in the season of *sejj*, that is from about the middle of April to the middle of June, *maşjaş*, whereas from the end of June to the end of August they graze, *makiz*, in the territory of an-Nukra south of Damascus. In the autumn their favorite resort, *maşfar*, is in the environs of the Sirhân depression. If there has been no rain in al-Ĥamād and al-Wudijān, they make their way to the environs of Tejma or to the eastern

border of the Nefûd, where it rains more regularly.

484 A camping place in a dangerous region exposed to raids is called *şāka*. The greatest danger threatens the tents which are pitched on the edge of the camp, *ṭwāref*.

Years afterwards it is still possible to recognize an old camping place, *marḥ al-'arab*. The fireplace hollowed out in the men's compartment; the small piles of clay and ashes; the three scorched stones by the fireplace of the women's compartment; the piles of stones or fuel, upon which the beds were laid; camel excrements, *dimne* (pl., *demân*); luxuriant annuals, which the camels avoid, as they grow on the *demân*; all this awakens memories in the mind of the solitary traveler.

Poems Relating to Camping Grounds

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The Rwala have many songs in which the solitary wayfarer speaks to the old camping place.

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leave to the calf, but on the udders of the rest they place thick nets, *šamle*, tied across the hip and under the tail, or they fasten to every nipple a firm peg sharpened at both ends so that the young cannot suck.

When they wish to milk, they remove the net or the pegs, *jabhelūnaha*, call the calf, and wait until the milk flows.

The female camel gives most milk in the morning. As soon as her left forefoot is untied she rises and the young camel runs up; it is then possible to milk. The owner calls the herdsman from the tent: "Such and such a camel has risen yonder, milk her; *jā flān an-nāka al-flāne tātāt ehlebha*." The milker stands on the left side, the calf tries to suck from the right. The camel gives her milk when she sees that the young one is approaching the udder, *'aṭṭafat an-nāka 'a'a*



FIG. 20—A water trough, *hawz*
(see p. 71).

waladha; this is called *ta'tif* or *jihenn al-ḳalb 'ala-l-ḳalb*. The milker does not hasten; he holds the nipple with three fingers, pressing with the thumb, without pulling; the pressure makes the milk spurt in a strong jet, *ṣuḥb*, into a wooden vessel, *ḏedah*. During the milking the calf has to be soothed and the female camel appeased, which the milker does by calling her name, for instance: "*Hēj jā 'alija hēj jā 'alija*." If the calf runs away, the female camel withholds the milk, *fawwatat an-nāka*.

If a traveler wishes to drink quickly, he milks into his hand; otherwise they always milk into a wooden pot, *ḏedah*, or small leather pouch, *šakwa*. The milker takes care that the milk does not splash on the ground, which would mean an unnecessary loss. Anyone who squanders something useful or necessary is compared to a milker who lets the milk flow on the ground, and there is a saying: "The jet of milk did not splash into my hand or into the pot, *ṣuḥben ṭafaḥ lā bīdī w-lā bel-ḏedah*." From one female camel the amount of milk which can be obtained each day is from one to seven liters. The better the pasture, especially when it consists of

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as long as it is in grain, *al-kumh alli ba'ad habben saħħ.*" 252
 The wheat is beaten in a wooden mortar, *miħbās*, with a pestle, *'amūd*, or it is ground in a small mill, *řha'*. These mills 412
 are made by the Ruala women, who hew two pieces of basalt 404
 or lava into shape, hollow out an aperture, provide them with an iron axle, *kalb*, and make a wooden handle, *hādi*, the mill now being completed. If they wish to use it for grinding, they spread a piece of leather or closely woven stuff, *řfāl*, on the ground, put the mill on it, pick up the grains in the left hand, shake them into the aperture in the upper stone, *al-fowka*, and the flour falls into the lower one, *at-taħta*, and upon the outspread rug, *jika'* *'ala-ř-řfāl*. While grinding they sing simple songs such as:

"As the mill handle turns (and yet does not leave the lower stone, would that this were so among people!) may each woman possess her beloved; *'ūd ar-raħa mā dīrah killen tāħod 'aħrah.*" Or:

"Today I am grieved, but the servant of the Bountiful is (appointed by him as) our guardian; *al-jowm āna wağ-āna 'abd al-kerīm mwařřāna.*"

They never grind for the purpose of storing up supplies; 251
 at the most they grind enough to leave something over for 261
 bread to be offered to guests for breakfast on the morrow.

If they wish to bake bread, they shake the flour on a *řahn*-pan (or *'elb*), salt it, add water, and knead it into a dough in a *muřmar*. This they mix into a large loaf, take it out of the *muřmar*, place it on a piece of leather or on a cloak, turn the *muřmar* or *řahn* over, pull off a piece of the dough, and from it knead a large thin cake, *teřaħħen*, on the *řahn*. When it has covered the whole of the *řahn*, a woman seizes it in both hands and, throwing it up in the air, draws it out more and more, till sometimes it is as thin as paper, *tenaess* *tansif*. The ready-made cake she places on a *minsāf*. Before this she takes a deep bulging sheet of iron, *sāğ*, about 252



FIG. 23—A leather bucket, *delw* (see p. 72).

- 264 *snūneh*. The host then arranges a second group, *kaḷḷat al-*
 574 *waṣṭa*, and, when this one has eaten, he adds more food; if
 by now the meat is gone, he mixes the *'ejš* with *mraḳa* gravy
 and calls on a third group, known as *al-kaḷḷat al-mḥelijje*.
 What is left over, *rarime*, is received by the poor children
 who stand round the tent.

To an unsatisfied eater they say: "Thou hast gnawed the
 head of a camel, the head of a wether, and a hare together
 with its head; thou hast eaten a canful of paste made of
 dates and flour, and still thou sayest that thou hast not
 supped; *rās w-rwejs w-arnab rāseh beh w-žedah bečile w-tḳāl*
mā ta'aššejt."

COFFEE AND ITS PREPARATION

- 252 All food is prepared in the camp by the women in their
 compartment. In the men's compartment coffee only is made.
 372 At the command: "Blow up the fire and prepare coffee, *šibb an-*
nār w-sawwi-l-kaḥwa," a slave, the son, the wife, the daughter,
 or sometimes even the tent owner himself, strikes the spark,
 lays the smoldering tinder into a piece of dry *ših*, whirls it
 round above his head until it bursts into flame, lays it under
 the fuel on the fireplace, and blows upon it until this also
 catches fire. Then the coffee maker lays beside the fireplace
 272 long coal tongs, *miḷḳāt*, and takes the coffeepots (Fig. 32)
 415 from a circular basket woven of straw or palm leaves.

The coffeepots are generally four in number. The largest
 one is called *maḍbāḥa* or *kumkum*. Into it the grounds from
 which coffee has been decocted are emptied for several days.
 A slave pours water on them and places the pot by the fire.
 The other three pots he rinses out, *ješarreb*, pours the con-
 tents into the largest one, polishes them with a duster made
 of camel's hair, and sets them on the right-hand side of the
 fireplace, where there already stands a copper water jug, *beriž*,
 as well as a *žedah*, or cylindrical wooden vessel measuring about
 20 centimeters in diameter and 6 centimeters in height and with
 a narrow edge. From the *žedah* water is offered for drinking.

From a leather pouch, *šifen*, or from a small leather
 canister, *karf* (pl., *karáf*), the mistress of the tent takes a
 handful of coffee, *benn*, a slave puts it on a shallow iron
 pan with a long handle, upon which the coffee is roasted,
 415 *niḥmāse*, and holds it above the fire, continually stirring the

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beans with an iron spoon fastened to the handle by means of a long copper chain, *id al-mihmāse*. As soon as the coffee begins to turn brown, *aškarrat*, he lifts the plate from time to time, shakes it until the beans jump about, blows on and continues roasting them. When all the beans have acquired a dark-brown color, he shakes them out upon a wooden dish, *mibrāda*, which is also provided with a long handle, in order that they may cool off, *jebarradha*. Meanwhile he takes the second smaller pot, pours boiling water into it from the first one, and sets it by the fire. He wipes a wooden mortar, *mihbās* (or *niġr*), decorated with carvings, shakes, *jekubb*, into it the cold beans freed from their husks, picks up with his right hand or with both hands a long wooden pestle, *jad* (or *menwān*), and, holding the mortar between his knees, pounds the coffee with measured and dignified strokes. After every five or six blows upon the beans he knocks the edge of the pestle against the sides of the mortar in order to get rid of the coffee clinging to it. The noise made by the mortar and pestle, *ħess al-mihbās*, is heard everywhere in the vicinity, and the people give their opinion as to whether these sounds are regular and artistic or not. The pounding of coffee is an art, and musical ability is judged according to the way in which it is done.

The coffee when ground to a fine powder is shaken out, *jelażzemha*, by a slave into his right hand or straight into the second pot, in which the fresh coffee is boiled. This pot is called *masfa* (or *ṣalāje*). The slave takes the rag with which he has wiped the vessel, places it on the handle of the pot, and holds it above the fire, continually moving it farther away or nearer in order that the coffee may not boil over. When the coffee is thoroughly boiled, *baḥat*, he places the pot at some little distance from the fire in order that the coffee may settle. He then puts into the mortar a few grains of the fragrant spice known as cardamom and a pinch of saffron, beats them up, shakes them out into the third pot, which has been cleaned and warmed, and pours into it the boiled coffee from the second pot. The third pot, in which the coffee is boiled with the ground spices, is called *maḥḥāra*. From a circular box of wood, *ḥawfi*, or copper, *ḥafaḥ*, the slave takes out small cups of solid stoneware, *fanāġil*, pours a little water into each one, rubs them with his thumb on a piece of rag, and puts them on a copper platter called *ṣniġġe*. When the spice-flavored coffee has boiled he empties a part of it into the fourth

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9. *mirkāzehom jišba' bāh an-nisr w-aḡ-ḡib*
w-jišba' bāh ḡab'an min al-ḡū' hāfi
10. *w-eḡni 'ala-lli w-en lafow leh ma'āwid*
riḡ an-niḡāma w-ar-rāb al-ehḡāfi
11. *jaḡhak heḡḡāḡeh low lafow al-aḡāwid*
lā jā ba'ad ḡaḡw al-ḡedūb al-ehlāfi.

1. Arise, prepare a cup of coffee as I would have it, O 'Id!
In pots like to black and fattened geese.
2. Roast and adorn it even as I desire
And let the mortar approach, which awakens the drowsy
people,
3. At whose sound they will come who are idling at home,
The people who say: "Peace! may He strengthen you,
and greeting!"
4. Spice it with nine grains of cardamom and add
Saffron. When it has settled in beautiful cups
5. On a decorated plate, then give it to the heroes,
And return with it unto him who is a shield to the fugitive,
6. He who drenches his spear in battles
For the eyes of her whose tresses reach below her waist,
7. The daughter of chiefs, who stain their steel weapons,
Whom their adversaries fear, even though they tarry
afar off,
8. And of them none looks around again, if they set off at
a trot on their camels;
Of so many leaders do the bones decay through their deeds!
9. If they set off at a gallop, they sate the eagle and the wolf,
And ever the hyena which roves about in hunger.
10. Pour out once more for him who, if there come to him,
returning from a raid,
The flower of youth with camels thin and worn,
11. Moves yet his brows with mirth, especially if heroes arrive,
(He who acts quite otherwise than) some feigning liar;
Oh, may he be afar off.

Verse 1. Saw, for sawwi; sawwi-l-khawā, means "prepare coffee." The pots in which the coffee is boiled have a very pronounced bulge in the lower half, where they are almost circular, and as they are always blackened they resemble black wild geese, which are usually fat. 2. Zajjenha, adorn it; this is done when the roasted coffee is blown upon to free it from the loosened husks. 3. The noise of the mortar disturbs sleepers

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- 272 and calls together the idlers from all sides to utter their greet-
 539^{*} ings and to reply to greetings, only in order that as soon as
 possible they may gain the favor of those present. 4. Nine
 grains of cardamom are ground together with a pinch of

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FIG. 29



FIG. 30

FIGS. 29, 30—Pack camels, *al-maghair*, on the march (see p. 76).

saffron and mixed with the boiled coffee. The *hejl*, card-
 amom, gives the coffee a peculiar bitter taste, and the saffron
 makes it yellow in color. The coffee, when it has been allowed
 to stand and has been strained off, *mrarawaka*, is poured into
 beautiful cups, *as-snâfi*. *Har-rağğâl snâfi* means "this man
 is handsome, perfect." 5. *Šinijje* is the name of the shallow
 decorated metal dish upon which the cups are placed; such
 dishes were originally brought from China and hence were
 known as *šini*. 'Oddah' for 'odah' (or 'odha). He who protects the
 fugitives is to receive an additional drink of coffee. *Akfow*
 means "made their escape, retreated." 6. *Trâd* is the term for
 actual warfare. In the midst of the most dangerous and fierce
 fighting the girls encourage the warriors with words and
 gestures. With loosened hair and bared breasts they dash
 on she-camels where the danger is greatest, shout to their
 lovers and friends, remind the former of favors received, and
 threaten to desert to the enemy should they be disappointed

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FOOD

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that they crawl in a long chain urging each other, *sī*, and even riding one on another, *enāḥk*. *Ṣaḥṣaḥ* is a plain shut in by the low yet steep slope of a *ṣaraḥ*, or long flat ridge. *Sefa'* is the flat top of such a ridge. The ascent from the lower plain, *ṣaḥṣaḥ*, to this upper plain, *ṣefa'*, is quite difficult. The *dabīca'* locusts appear sometimes in such enormous masses that they fill the space between the lower and upper plains. 5. *Eltamm* (or *enḡama'*), gathered together. *Bel-aṣfāk* — that is, what is dearest to and gladdens the heart most of all — are the sweet memories of love; but the poet for the last year has been tortured by unrest, *dawāḥī*, and fears, *ḥfāk*. *Enḥaṣāk*, to be scared, to be filled with suspicion. 6. *Al-aṣrāk* are demonstrations of peace or friendship; *suwāmīḥ* is forgiveness. *Ṣandāk*, a wooden box, frequently lined with tin plates; in inner Arabia it takes the place of our burglar-proof safe. There the poet had hidden many a secret unpleasant to him, but the heart learns them notwithstanding. 8. To allay his grief the poet took out from a wooden canister a few coffee beans, picked out on his palm the impurities mixed with them in the market, and then handed them to his companion, *nedīm*. The coffee beans are exposed in the shops in open bags, into which apple cores, date stones, spices, and the like often fall. Such admixtures are called *'adf*, a poetical expression for filth. 9. While being roasted coffee should be taken from the fire three times. In its preparation there is nothing more important than the roasting. *Sāk* is the long handle, much the worse for wear, of the pan used for roasting coffee. In the towns this pan is very small, but its handle is strong and ornamented. The poet sits in the room of his house, and the coffee is roasted in the same room before him. The coals of *raṣa*, which, when ignited, give a strong heat almost without smoke, are kindled on a square earthenware platter resembling a small trough. This hearth is either movable or attached to the earthen floor. During the roasting the window remains open so that the smell of the coffee can pass out of the room. And because the poet's house stands in the market place, the smell of roasted coffee is sensed in all the shops around. In the towns of inner Arabia the market place consists of a narrow street. 18. When the roasted and pounded coffee is being boiled, the burgher closes the window in order to save all its fragrance, which, like the coffee itself, has a narcotic effect on him. 19. The coffee is poured in from above,

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276 cleaner. A chief shouts to his negro: "Fill my pipe, *'ammer li-s-sebil*. Clean the pipe so that it will not clog, *ebhaš as-sebil lā jinsedd*." A *ṣalṣān* consists of three parts: the pipe proper, *būz*, a long wooden stem, *kṣuba*, and the mouthpiece, *maṣṣa*.

276 Both the tobacco and steel and tinder for lighting it the
 415 Bedouin carries in leather pouches known as *sṣara* and *ṣiṣa*
 372 respectively. The flint is called *ṣalḥūḥ*, the steel *ṣenād*, and the
 tinder *ḡadha*. The last the Bedouin either prepares himself
 from dry, powdered *ḥā*, or *kṣeja*, or buys from a merchant.

Poems Relating to Smoking

276 The pipe and the effects of smoking are mentioned in
 539 more than one poem. The first two verses of the following
 poem composed by Nimr eben 'Adwān are universally known,
 while the rest could be recited by a few only:

1. *Jā ḥama'at aṣ-ṣubjān 'ammer lena-l-būz*
w-emiḥ min at-titen al-ṣcejri w-nāseḥ
2. *aḥejr 'endi min ḥebb kill mambūz*
'azmen ṣwāl al-lejl jifreḡ na'āse
3. *ma' delleten je'abba leha-l-ḥejl w-al-ḡowz*
w-'ārin 'āden 'ārefin žijāseḥ
4. *ma' ḥāt muḥāḥen leha-l-'atel markūz*
w-maṣṣenen ḥabb al-lekejmi elbāseḥ
5. *ja'ben ad-dasmin aš-ṣwāreb ḥal-ar-rūz*
fakkākt al-maḥār jowm eḥtūdeḥ
6. *raḥi ḥal ar-raddād mā ṣarḡhom ḥūz*
ḥam wāḥeden min se'liḥom ṣāḥ rāseḥ
7. *w-lā kom mēṣwert al-aḡājez ḥal al-kūz*
alli maḥāḥom drāb an-neḡde
8. *jā rabb jā-lli tenbet al-'āḡed ledrūz*
lā teḡma' al-ṣuṣṣa al-bāṣi naḥāse
9. *ḥam ḥāleten rollaḥ wara-ṣ-padr maḥnūz*
w-taṣpi w-ḥi bil-ḥabḥ miṣl al-ḡalḡe.

1. O, merry youth! fill the damaged pipe for us,
 Fill it with tobacco from Rowr and give it here,
2. For dearer to me than the knees of any full-hipped maid
 Is that little bone which in a long night drives away slumber.

539^x Verse 2. All were big with young, wherefore they were followed by their owners, who were unwilling to sell them abroad. The animals were to return to their herds so as to bring the owners further profit after bearing. *Hom jetabârâ* means "they follow" or "they are coming after us." *Tekel*, instead of the correct *tekâl*, "thou mightest say." 3. A hard, therefore erect, neck, broad breast, arched ribs, and bulging fleshy shoulders are considered good qualities in a camel. 4. *Mu-waffekia al-ḥejr*, has the same meaning as *ḥâjefin al-ḥejr*, perceiving luck. *Ṣullû* for *wassellû* or *ṣellû*, "Make to reach" or "Bring!" *Rowî*, or *'ejâl*, indicates youths of eighteen to twenty years, also heroes gallant in war. 5. *Ṣandâk* is a small box, case, or chest, a rare thing among the Rwala. The prince alone has one 50 centimeters long, 30 wide, and 20 high, in which he keeps his papers and money. As the common Bedouin thinks that every box is filled with gold, the traveler must wrap his cases containing scientific instruments in sacks, lest they arouse a desire for booty. The youths are to guard our poet's message like a treasure box. *Fetijje* is a she-camel from six to ten years old; the milk of such *fetât* is said to taste the best. 6. *Rajjezû*, *waḥḥefû*, *waḥḥû* or *ta'awwaḥû*, mean "Halt!" "Stop!" or "Wait!" *Raljân* is a tobacco pipe with a long stem; among the Rwala it is used only by women. *Heber* is a dry powder made from gallnuts and green vitriol which is put into an inkpot and mixed with water. 7. "*Hûfû 'alejhen*" shouts the caravan leader to his comrades when the saddled camels have risen with their loads; thus he orders them to look around the camping place to see if anything has been forgotten, to examine whether the burdens are placed on the camels so as not to overbalance or gall the animals and whether the straps are tight, the saddles do not lean to one side, etc. *Karémîḥ al-ḥala* is the outfit needed in the desert, such as waterproof bags filled with water, flour, dry locusts, matches, and the like. Many a rider would take all kinds of supplies when going to the desert, but if he has to leave in a hurry, he has to be satisfied with what is just handy or ready, *wâl-mât*. 8. The road from al-Gowf to the Hawrân leads almost directly northwest; the North Star is therefore against the rider's right shoulder. *An-na'âjem sabca'a* are the seven principal stars of the Great Bear. 12. Al-Âjde is a division of the Weld 'Ali, famous for its wealth, as are also the Âl Sa'dûn, the house of the head chief of the Muntifel tribe.

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WAR AND PEACE

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troop of riders who, by exerting their whole strength, have come up with the enemy but are in danger because their perspiring and fatigued mares may succumb. Muḥammad eben Smejr interposed himself between the tired mares of his comrades and the enemy, like a strong wall holding back the hostile onslaught. 8. *Kāmat teḡaddam 'aṣ al-ās* is said of small animals held in a sack when they begin to stick out their heads and try to escape. *Žazzebú lehom*: prevent them from returning, from reaching the watering place, etc. 9. *Ekrām* is a poetical expression for spirited mares and she-camels, which have not long been ridden. Only an experienced rider will dare to mount them, and even such a rider is often thrown. *Morrafa* is a big wooden spoon for taking meat from the kettle. The Fed'ān brought big spoons of greed expecting to capture many herds of camels. 10. *Žernās* (pl., *kerānis*) are grown animals losing their hair, molting. Here the expression '*arūd al-kerānis*, a molting celebrity, means the poet Meḡda', whose head was almost bald and whose beard was very thin. "*Mā beh hlāf*: there is nothing the matter with him, it is not so bad with him", is usually said after a sick, wounded, or injured person has been examined for the first time. 11. *Nečes tenčis*: by his cowardly behavior he belied all his claims to bravery; he proved them all to be idle words — and those who believed and spread them, spread lies. 539^x
726^x
(415) ●

Wars Between the Rwala and the Fed'ān (1877—1900)

The head chief of the Fed'ān tribe left this world, *dara'*; and his son, Turki eben Mhejd, was recognized as his successor. He was classed with the heroic men, *čān je'edd miṇ ar-raḡāl al-furaṇ*, and had great success on his frequent raids, *ḡar baḡit be'l-mazāri*. Therefore he was famous all over the desert, *wa-kad ištahar šteḡ*. Once he attacked the Rwala. Saṭṭām eben Ša'ān, the prince of this tribe, was unwilling to fight him, *mā lw bāri kwāmteḡ*, as he loved him, *čān leḡ ṭajjeb*, and was related to him, *nasibeḡ*, having married his sister, Turkijje, whom he kept with him all the time, *hi 'endeḡ*. But Turki continued to provoke the Rwala incessantly. At one time he fell upon, *rār 'ala*, a clan of the Kwāčbe tribe who were in the act of migrating, compelled them to construct a war camp, *naṣṣeḡ lehom*, and then fought them from morning until mid-afternoon, *ila-l-'aṣr wa-al-kawān 'aḡed benhom*.